



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

said, leave the fundamental abuses of our civilization untouched.

The author is a member of the bar and former pardon attorney of the state of Missouri, and he has written much on this subject. He cannot be accused of unduly emphasizing the social factors in crime. The larger part of the book is devoted to a summary description of the results of criminology as a purely individualistic discipline; and the reader is duly warned that social conditions alone do not explain crime. This is well, because the present tendency toward sociology may easily go too far. The book falls into three parts: "Etiology," "Prophylaxis," and "Therapeutics." Under the first head are considered the cosmic, social, and individual factors of crime. Under the second, eugenics, asexualization, education, and social amelioration. Under the third, the theory of punishment, indeterminate sentence and parole, and the new penology. The book is one which has many suggestions for the wide-awake minister.

St. Paul and the Mystery-Religions. By H.

A. A. Kennedy. New York: Hodder & Stoughton, 1913. Pp. xviii+311. \$1.50.

Professor Kennedy's volume can hardly be regarded as a new contribution to the study of the mystery-religions, but it possesses independent value from the fact that its author is one of the increasing number of men who respect and understand Paul. The general plan of the book is to present briefly such knowledge as we may have of the various mystery-religions of the Greco-Roman world and then examine Paul to discover how far his words and concepts may be traced to the influence of such religions. Professor Kennedy's conclusions are to the effect that while Paul does use the language of the mystery-religions it is rather by way of accommodation and of good pedagogy than by way of fundamental thinking. Indeed, Professor Kennedy's leanings are very strongly to the view that much of the language which is similar to that used in the mystery-religions can be accounted for by reference to the Septuagint.

There was abundant opportunity for such a survey of this most interesting question. There are few subjects which yield themselves more readily to ingenious speculations and few in which such speculations are less desirable. The volume by no means forestalls a more elaborate and complete study of the subject, but it will serve as an admirable introduction to its field. But one question of importance we would raise with Professor Kennedy. Is not the real approach to Paul's system through eschatology, and in Paulinism do we not have the beginnings of an epochal transformation of a messianic mood into an independent religion? If, as might be imagined, Professor Kennedy's reply were in the affirmative, it will be obvious that in such a transformation the apostle must have found very

much to his purpose the vocabulary and the experiences which the mysteries attempted to describe.

Die Landesnatur Palästinas. By V. Schwöbel.

Leipzig: Hinrichs, 1914. Pp. 56. M. 0.60.

This is the first of a series of pamphlets upon "The Land of the Bible." It is a very useful statement of the latest information upon the topics it treats. They are (1) the limits of the land and its general character, (2) the geological structure, (3) the climatic relations, (4) the hydrographic relations. The work is based upon the latest scientific reports, is sufficiently full for all practical purposes, and is written in clear and non-technical language.

Die religiösen und sittlichen Ideen des Spruchbuches. Kritisch-exegetische Studie. [*Scriptapontificii institui biblici.*] By A. Hudal.

Rome: Bretschneider, 1914. Pp. xxviii+262. L. 4.50.

This book carries the *imprimatur* of the Roman Catholic church. It sets itself to the task of discovering whether or not the ideas of the Book of Proverbs are of pre-exilic origin. In determining this, it takes up one by one the ideas of wisdom, God, ethics, and eschatology. The question asked in each case is: Does this idea show traces of Greek and Hellenistic influence, or can it be accounted for on the basis of development from the revealed religion of the early Hebrews. The author's decision is in favor of the latter view; but while claiming pre-exilic origin for Proverbs, he does not contend for Solomon's authorship. The learning of the author is adequate and his familiarity with the literature of his subject is complete. An exhaustive bibliography is given and evidence abounds that the author himself, at least, has used the books there listed. This constitutes the chief value of the book. For the man whose library facilities are limited, it will serve as a handy register of all the leading views upon the teachings of Proverbs in the history of exegesis.

The Ethics of Jesus and Social Progress. By

Charles S. Gardner. New York: George H. Doran Co., 1914. Pp. 361. \$1.25.

The day of the "social gospel" seems to be steadily advancing. It is especially interesting to find so strong and sane an emphasis as that in Professor Gardner's book, which will be most read in a region of the country where distinctly theological tenets are very generally regarded as of primary importance. In readable, attractive style, he has furnished for men of a conservative religious attitude an excellent introduction to the social method of studying ethical problems. The audience which he has in mind is evidently